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For the Philadelphia Recorder.

REMNANT OF HUGONOTS.

Mr. Wilks had long heard that in the rural communes adjacent to Orleans, there existed a body of Christians, descendants of the ancient Hugonots, remarkable for their simplicity, knowledge, and zeal. He resolved to make himself personally acquainted with them, and for this purpose, chose the dry harvest season of the last year, 1826. The way lay entirely over plowed fields; the villages themselves were nothing more than extensive farm yards, with the cottages of the dependant labourers; yet in these isolated, obscure, and miserable hamlets, we discovered a portion of that invisible church which no man can number.

We arrived at Cheflim (Patay) on a Saturday evening. It was no sooner known that a pastor had made his appearance, than we had notice that a congregation would be assembled by nine o'clock, to have the word of God explained; and at nine the cottage of a poor widow was filled with hearers. No one would have supposed that the auditory was composed of persons who had spent the week in unusually hard labour. The animation of their countenances showed at once that the Gospel was to them a joyful sound. The accommodations of this house of God were in character: we were seated on rough planks supported by stools; almost every attendant had a Bible with a small piece of candle to follow the reading and quotation of the preacher. On the following day (Sunday,) we had public service three times. The number increased, many travelled on foot several leagues, and consumed great part of the night in regaining their own villages. Never was a more affecting scene; all was simplicity, devotion, solemnity, attention; nay, eagerness marked the features of all present, it was not hearing, but devouring the words of eternal life. The heat was excessive, the room low and unventilated; there was an intermixed mass of children; the congregation had been hearing the Scriptures read for an hour before we arrived, but none of these circumstances had effect to disturb, distract, or weary their interest, and the preacher could not fail to catch the inspiration that beamed on the faces of his audience, and in spite of great physical infirmity, he felt that like Paul, he could have preached till midnight; he felt more, he had an assurance that he was called in Providence to do something for the protection and comfort of these faithful, but persecuted disciples of Christ. At the close of one of the services, he invited the elders of the different churches to meet him and his friend Mr. Waddington, who had accompanied him, to consult together on the best means of providing them with suitable places of worship. In the intervals of service, we visited the people in their cottages, and conversed with them on their past history and present numbers. There were nearly eight hundred professed Protestants; a part were descendants of the ancient Hugonots, the illustrious church of Orleans, which suffered so pre-eminently at the massacre of St. Bartholomew, and which was finally dispersed at the revolution of the edict of Nantz. It appears that many sought concealment in agricultural communes, where they edified themselves, and instructed their children by means of the writings of their former pastors. The works of Dumoulin, Dubose, Drelincourt, Claud, &c. are said to be found amongst these unlettered peasants. These books were black with age, and from being frequently buried in the earth for security; but their patched covers and worn out leaves, prove in what estimation they have been held by their possessors. Their rural churches belong, according to the organization of the French consistories, to the central church of Orleans; but they have never derived any spiritual benefit from the association. They have continued without pastors, and it is by means of the Scriptures and regular public and social worship among themselves, that they have preserved the faith and order of their forefathers. When Messrs. Wilks and Waddington convened the elders to confer on the importance and practicability of erecting a place of worship, it was delightful to observe the genuine expression of love to Christ. One old man *in sabots* and a round frock, offered a vineyard of two acres for the site of a temple—a working young man with a family, proposed to make the doors, gratis—a third the windows—a fourth to cart the stones, &c.; but at the moment of this consultation, a large newly finished stone barn was offered for sale at Patay, and was actually purchased on the same day for 3,000 franks; Messrs. Wilks and Waddington becoming security for the payment when possession could be obtained. This building is large enough to be appropriated in part to a dwelling-house for a pastor, and can form an excellent school room. A smaller temple has since been erected at a few leagues from Patay, to accommodate the Protestants who reside in the more distant villages. Towards the expense of these churches, the people themselves have made extraordinary exertions and contributions. The members of the Bible Association formed in the adjacent communes, have raised 5,000 franks, which is wonderful to those acquainted with their poverty and abstemious mode of living: their ordinary food being bread, fruit vegetables, and water; meat is almost unknown to them, and cloth dresses, stockings, hats, and shoes, are used very little, and but as a respect offered to the day of the Lord.

CUSTOMS IN SYRIA.

A friend has favoured us with the following extract of a letter from his correspondent at Beyroot. The writer is a native of New England, who, in the service of the Gospel, has made Syria his home.—*Vt. Chron.*

"Every letter we receive from our friends makes us feel how very different every thing is in this country, from that to which we have been accustomed in America. To come directly from Boston to Beyroot is almost like coming to another world. If there are people in the moon, as learned Doctors would have us believe, their customs can hardly be more unlike ours, than the customs of America are unlike those of Syria. *There*, for instance, one reads and writes from left to right, but *here* from right to left. *There* the ladies in company cover their feet and uncover their face; *here* their face must be covered, and their feet bare. *There* the gentlemen are taught to wait upon the ladies, but *here* the ladies wait upon the gentlemen. *There* the best seat is offered to the female sex, but *here* none at all, or, if any, the lowest. *There* the lady in a genteel and becoming manner rides *laterally* on horseback, but *here*, whether she rides alone or behind her husband, whether on a horse or on an ass, both her feet are never found the same side of the animal. *There* it is an object to have good roads, *here* for security in war it is an object to have those which are scarcely passable. *There* men make roads for their animals, *here* their animals make roads for them. *There* it is indispensable that a speaker or writer be intelligible in order to be popular, but *here* to be unintelligible is the perfection of good writing. *There* the bridegroom goes after the bride, *here* she goes to him. *There* no one appears more happy and lovely than the bride, *here* no one appears more sad, she not being permitted to smile or speak, or even open her eyes for a whole day. *There* truth has great influence over men, *here* men have almost entire influence over truth. *There* the boundaries of right and wrong are distinct, *here* they are wholly imperceptible. *There* every kind of improvement is encouraged, but *here* discouraged. In fine, *here* one mounts the wrong side of the horse, milks the wrong side of the cow, tells lies even when the truth would answer his purpose much better, values his time as nothing worth, is disgustingly and servilely cringing to his superiors, makes every one below him feel his power, and while he is exhausting the rich stores of the Arabic language in compliments, in the warmest expressions of friendship and of the most vehement longing after your society and prosperity, his cloak conceals the dagger which he intends to plunge to your heart.—Oh what would I not give for one such peaceful, pleasant, industrious, intelligent and pious family as are scattered over the United States, and such as I could name to you. But one such family I fear all Asia does not contain, among her native population. Such abodes of innocence and industry and quietness have no existence here even in idea. And were the government the best in the world, and were the best means that could be employed put in operation to raise the people of this country from their degradation, one generation at least must pass away before they could be elevated to any thing like New England virtue, knowledge, and happiness."

FIRST PAGE OF AN ALBUM.

"Promise me not to look at the first page," said Lydia Curtis, as she drew back her beautiful "Friendship Book," as she termed it, on which Captain Baker had just laid his hand.—There was a pensiveness in her tone, and her blush, smile, and sigh were so blended, that whether her prohibition was serious or sportive, caused from fear lest he should discover some dear cherished name, or merely said to awaken his curiosity, he could not at first determine.—He was not long in doubt. Her manner soon convinced him that she was quite in earnest: nor could he obtain possession of the book till he had promised, on the honour of a soldier, not to look at the first page.

Lydia Curtis knew, and sighed while she recollected it, that the honour of a soldier was a far more sacred and binding [illegible] Captain Baker, than the faith of many professing Christians would have been. He styled himself a *Freethinker*, which with him meant, not that he thought *freely* on religious subjects, but that he did not trouble himself to think at all about such matters. Now it may be surmised that Baker had secretly cherished a passion for the sweet Lydia; but this was not the case. He had merely thought of her as a fair, young, innocent girl, which, in his opinion, was a much more flattering title than "angel."

But the blush, smiles, and sigh of Lydia, haunted his mind, and somehow he did feel very curious to know what was written on the first page of her album. He held a man's opinion of such books—that they were morocco covered, gilt edged receptacles of rhymes and rhapsodies, flatteries and farewells, pretty nothings and pert nonsense. Yet he had urged Lydia to allow him the pleasure of examining her album, saying, with the usual truth of a compliment, that he had no doubt of being much interested by the perusal. Lydia felt this compliment as a consideration, for Captain Baker was a rich and fashionable man, and he was handsome, and agreeable, and admired.

She claimed nothing on her own part, but youth, innocence, a sweet disposition, and a mind cultivated with care. She knew she was not beautiful, and felt she was poor; and why Captain Baker should be so anxious to read her album, was a mystery that she pondered all the afternoon without being able to solve. So if there was no *thought* in the book, it certainly caused thought in two very superior, though very dissimilar minds. Captain Baker had rhymed a little in his leisure moments, enough to give him a turn for criticism, if not a taste for poetry; and his critical skill was absolutely astounded by the specimens of verse which this book disclosed. But he had not seen the first page. He read the last page; it was an extract from a maudlin "song of sentiment." He looked at the middle page, but *that* the cramp characters forbade all attempts at reading. And then, as the book lay carelessly in his hand, it opened of its own accord at the first page. His eye was rivetted, and unconscious of the promise, of the consequence of every thing save the import of the sentence that seemed penned expressly for him, he remained for a long time apparently unconscious of all save the writing on the first page.

Captain Baker is now a distinguished clergyman, with the sweet Lydia for his companion and helper; and to the first page of this album he ascribes the impression that led to a change of his principles and pursuits.

The sentiment that had this surprising effect on the mind of the gay, infidel soldier, was penned by the mother of Lydia, and was this—

My child, I would on thy young mind impress
One rule, the onward path of life to bless:—
Ne'er be thy soft and sweet affections given
To him who scoffs at piety and heaven.

Ladies Mag.

EFFECTS OF HUMAN DEPRAVITY.

"By the law of creation, all the creatures were made subject to alterations: there was an enmity and reluctancy in their entire being. This hath been exceedingly improved by the sin of man, whose evil, being the lord of all creatures, must needs redound to the misery and mortality of all his retinue. For it was in the great world, as in the administration of a private family: the poverty of the master is felt by all the rest; his stain and dishonour runs into all the members of that society. As it is in the natural body, some parts may be distempered and ill-affected alone; others not without the contagion of the rest. A man may have a withered arm, or a dim eye without any danger to the parts adjoining, but a lethargy in the head, an obstruction in the liver, or adyspepsia and indisposition in the stomach, diffuseth universal malignity through the body, because these are sovereign and architectonical parts of man. So, likewise, is it in the great and vast body of the creation. However other creatures might have kept their evil, if any had been in them, within their own bounds; yet that evil which man the lord and head of the whole, brought into he world, was a spreading and infectious evil, which conveyed poison into the whole frame of nature, and planted the seed of that universal dissolution which shall one day deface with darkness and horror the beauty of that glorious frame which we now admire. It is said, that when Korah, Dathan, and Abiram had provoked the Lord by rebellion against his servants,- to inflict that fearful destruction upon them, the earth opened her mouth, and swallowed not only them up, but "all their houses, and men, and goods, that appertained to them." Now in like manner the heaven and earth, and all inferior creatures, did at first appertain to Adam: the Lord gave him the free use of them, and dominion over them. When man therefore had committed that notorious rebellion against his Maker, which was not only to aspire, like Korah and his associates, to the height and principality of some fellow-creature, but even to the absoluteness, wisdom, power, and independency of God himself; no marvel if the wrath of God did, together with him, seize upon his house, and all the goods that belonged to him, bringing in that confusion and disorder which we now see doth break asunder the bands and ligaments of nature, doth unjoint the confederacies and societies of the dumb creatures, and turneth the armies of the Almighty into mutinies and commotions which, in one word hath so fast manacled the world in the bondage of corruption, as that it doth already groan and linger with pain, under the sin of man, and the curse of God; and will at last break forth into that universal flame which will melt the very elements of nature into their primitive confusion."

[Bishop Reynolds.

PHILADELPHIA PUBLIC CHARITIES.

Extracts from a pamphlet published by M. Carey, Esq.

False notions about these institutions.—It is assumed by many persons that those institutions are very burdensome to our citizens—that the stated contributions for their support are enormously and unnecessarily great—that they encourage idleness and dissipation, and a reliance on charity instead of industry,—and hence we every day hear loud complaints on the subject, and in consequence many benevolent, worthy, and wealthy citizens withdraw their name and withhold that patronage which they would otherwise cheerfully give, and which these institutions may fairly claim. Thus the current of public charity is arrested in its course, to the manifest injury of the suffering poor, for whose relief they were instituted.

The complaints to which I have alluded, cannot apply to donations or bequests, which, being entirely spontaneous, create no murmuring. They refer wholly to the annual subscriptions, to which, therefore, my observations shall be chiefly confined—and I hope to make it appear that no general clamour or complaint, was ever much more [illegible] Let me observe, *en passant*, that those who are the largest contributors, make the fewest complaints. Indeed, I believe I might say, they never complain.

But before I proceed to the details to which my subject necessarily leads, I beg leave to notice a collateral error, producing similar consequences.

Many citizens entertain an idea that in the present state of society in this city, every person able and willing to work, may procure employment; that all those who are thus employed, may earn a decent and comfortable support; and that if not the whole, at least the chief part of the distress of the poor, arises from idleness, dissipation, and worthlessness. Alas, nothing can be much farther from the truth, and nothing can have a greater tendency to harden the hearts of those who have the means to afford relief to the distressed, rendering them indifferent to the sufferings of their fellow mortals. There cannot be a doubt that it has produced this indifference to a great extent, and paralyzed the hands of charity and beneficence. It is an error, therefore, which loudly calls for refutation.

That among the poor, there are dissipated, idle, and profligate persons, [are there not among the rich?] cannot be denied. But the proportion is small—much smaller than might be reasonably supposed, from the various disadvantages and discouragements under which that class labours. The worthless and profligate meet the public eye in our streets, on the wharves, and, occasionally, stretched in a state of intoxication on the pavements—and are brought before the Mayor's court, where their profligacy is made conspicuous. The numbers are magnified tenfold by the imaginations of the spectators. Whereas the thousands and tens of thousands, who are industriously employed, early and late, to make a sorry subsistence, at a miserable pittance, pass wholly unnoticed. Who can think without sympathy for the sufferers, and regret for such a state of society, when he is informed of the appalling fact, that there are thousands of seamstresses in this city, who, by the utmost industry and skill, cannot earn above a dollar and a quarter, or a dollar and a half per week! Competition has reduced the price of making soldiers' and slop shop shirts and pantaloons to twelve and a half cents each! At this paltry price, whenever they are to be given out, the applications are too numerous to be supplied, and the work is sought after with as much avidity as if it afforded a liberal support. At certain seasons even this sort of work is very scarce, and numbers of the poor women are wholly unemployed!

Facts with regard to them.—Thus it appears, that the whole number of subscriptions to all these important institutions, is about 4200 per annum; and there is reason to believe that the number of subscribers does not exceed 16 or 1800—as there are several of our citizens who subscribe to 4, 5, 6, and 8 of them. It is therefore more than probable, that three-fourths, or, at any rate, two-thirds of the whole of their support are drawn from 550 or 600 persons, whose subscriptions will average four or five each.—Several are subscribers to two; but a large number to only a single society.

One word more. A citizen who subscribed to every one of these societies would have to pay only about $50 per annum; and there are probably 1000 persons in the city who could well afford a contribution to that amount for such objects—500 who might with propriety double or treble that sum. The whole amount of *annual subscriptions* for the relief of physical wants for last year, was less than $5000; whereas from the clamour that has been excited on the subject, one would have been tempted to suppose that it was 50,000.

It is well worth while to consider these societies as regards the fostering of idleness and creating pauperism. It will not be pretended, that this effect can be produced by disbursements for education or reformation. It can only, by the most forced construction, apply to the sums disbursed for the relief of physical wants. How utterly inadequate these sums are to produce that effect! The whole amount received last year under this head was about $15,000,—of which at least $2,000 were invested as permanent funds, leaving for disbursements $13,000, of which $2,899 were for the dispensaries—$2,730 for the widows' house—$3,646 for that of the orphans—leaving a balance of about $4,000, for all the purposes of benevolence, so far as physical wants are concerned, being the whole sum that could give rise to the least pretence to cavil, so far as regards encouragement of idleness and pauperism! What a slender ground for the clamour that has been excited on the subject! Let it be observed, moreover, that the characters of the ladies who have charitably undertaken the distribution, are a sufficient guarantee for a sound selection of proper objects.

Deplorable facts as to the low rate of female wages.—The wages of female house servants, bear but a small proportion to those of males. They vary from one dollar to a dollar and a half per week, with board and lodging—whereas those of men servants, who do not perform near so much labour, are from 8 to 12 dollars per month. However, the attire of male servants being much more costly than that of females, perhaps the wages of the latter are high enough.

The government employs about four hundred seamstresses in this city to make shirts, pantaloons, &c. for the army. Their employment, as I understand from high authority, continues about eight months in the year—and expert seamstresses make from eight to twelve articles per week, at 12½ cents each. They can do more than those employed for slop shops, as the government work is cut out ready to their hands. I will suppose them to make each ten and a half—being $1 31 cents per week.

Thus the government pays for this item per week about $525—equal in the eight months to, per annum, $16,800.

Now, I will not allow myself to believe, that a proper application to the war department, respecting the effect of this "*grinding the faces of the poor*," could fail of producing such a rise as would enable this ill-fated, pitiable, and helpless class of society to earn $2 25 a $2 50 per week. The difference would be only about 10 a $15,000 per annum. What an immense mass of penury and wretchedness to be relieved, and of human happiness to be purchased, at so cheap a rate, by a country with a revenue of $28,000,000 per annum, and which pays eight dollars a day to its representatives! Five days' salary of the Vice President, who is not employed by official duties more than about four or five months in the year, is more than one of the women working for the army can earn in a year.

It will astonish the reader to learn that previous to the commissaryship of the late Tench Coxe, Esq. the price of making army shirts and pantaloons was only ten cents each! He raised it to 12 1-2 cents, at which it has stood ever since.

The wages for spooling are, I understand, only 15 cents per cut—and a woman cannot do more than two in a day. Those who spin thread are, I believe, in as melancholy a situation—and cannot earn more than a dollar or a dollar and a quarter per week. I ask, emphatically, is not this "*grinding the faces of the poor?*"

May I take the liberty of suggesting to the clergymen of our city, that an occasional sermon on the condition of the poor females who depend on the labour of their hands for a support for themselves and their children, and a strong appeal to the justice and humanity of their auditors, on this very interesting topic, would be at least as useful as any other subject they could select. I do not mean actual charity sermons; of these there are enough, and the contributions are in general sufficiently liberal. I mean sermons on the inhumanity of cutting down the wages of female labour so as to hold out to this class—many of whom are highly estimable—the frightful alternative—which can never be too often repeated—*starvation or pollution.*

Summary of his book.—From a full view of the subject, and a careful examination of the lists of subscribers to the different benevolent institutions, I feel warranted in stating—

1. That they derive but a slender portion of their support from the wealthiest part of our citizens.

2. That their support is chiefly derived from the middle classes of society, and bears but a very small proportion to the wealth and population of the city, or to the claims of distress.

3. That it is a great error to suppose our charitable societies encourage idleness and profligacy; for they produce a contrary effect in almost every case, by preventing the depression and ruin, and consequent degradation, of the poor.

4. That if each of our wealthy individuals subscribed to all of them, it would be but a very slender sacrifice for the public good, and bear a small proportion to the claims of society on him.

5. That the low rate of female wages, no more than one fourth of what is earned by men for similar work, is discreditable to human nature—pernicious to the best interests of society—and a fertile source of immorality and poverty—and loudly calls for a remedy.

Appeal to the Rich.—Would to heaven, that some of our citizens who are "*clothed in purple and fine linen*," and "*fare sumptuously every day*"—whose tables lay the four quarters of the globe under contribution—who drink Champaigne at twenty dollars a dozen—Burgundy at seven dollars a gallon, and Madeira at four or five dollars—who give 5 or 600 dollars for a pair of horses—and 3, 4, or 500 dollars for a gig—and the ladies who do not scruple to give 100 or 150 dollars for a cashmere shawl—50, or 40 dollars for a Leghorn bonnet—and 150 dollars for a ring—8 or $10 for a tortoise shell comb—would to heaven, I say, that some of them could be prevailed upon to accompany those "ministering angels" in human form, members of the female benevolent societies, to the abodes of wretchedness in the suburbs of our city, where every room contains a family—in many cases widows who had been reared in tenderness and lived in affluence, but now trying to earn a support for themselves and children by their needle, at the maximum of twenty-five cents per day. Could they behold their scanty fare, and the scantiness of the supply of even that fare—they would for ever cease to complain of the oppressive nature of the contributions to these societies—they would never join in the unfounded clamour against them, grounded on the absurd idea, that by their charities they encourage idleness and produce pauperism. I will not allow myself to believe that this is with some, a mere plea to justify them for not affording any contributions whatever. Far from producing pauperism, they often, by timely interference, prevent it. Were the examination here suggested to take place, perhaps gentlemen would appropriate annually to these benevolent objects, the price of half a dozen or a dozen of Champaigne, and ladies retrench somewhat the price of a shawl or a bonnet, or not wear them quite so often.

The wealthy, the grand object of whose existence appears to be to amass immense fortunes for their children, ought to ponder well on the eloquent words of a celebrated preacher of London, the Rev. Dr. Gardiner, whose congregation embraces a large number of the most opulent citizens of that city, millionaries and semi-millionaries,—"My dearly beloved brethren, let me solemnly assure you, that some of you have appropriate five, some ten, some fifteen, some twenty thousand dollars a year, for charitable and benevolent purposes, and still retain *enough to ruin your children!*" *Enough to ruin a child!* what an admonitory sentence! What a lesson! how just! how profound! How disregarded by parents in general! How confirmed by the career of a large number of those who inherit independent fortunes, without the necessity of attending to business!

Philadelphia Recorder.

PHILADELPHIA:

SATURDAY MORNING, JANUARY 17, 1

Home of Refuge.—We are particularly called to the correspondent in this day's paper for calling our attention to this most interesting and noble charity. We take great pleasure in referring our readers to the communication itself, and also to the extracts from a speech delivered by the President of the Society at the opening of the institution. If the facts and reasonings there unfolded [illegible] not as a moving appeal to the benevolence of the christian public, we should feel utterly hopeless to add the urgency of any plea of our own. The redemption of a transgressor who has just placed his trembling foot on the threshold of crime, is the noblest of human efforts—and much more is this species of benevolence to be prized, should the reclaimed transgressor be saved to the felicity of both worlds, and he make [illegible] rewards and honours!

Public Charities of Philadelphia.—We think in committing no trespass in publishing extracts from a very judicious and seasonable pamphlet, whose first restricted, we believe, to a very limited number, but which having now passed through [illegible] we know not but three editions, enjoyed [illegible] some, be considered public property. [illegible] see no reason why every citizen should not be in possession of the many interesting facts and details. It benevolent and pious persons are [illegible] rebuked, from the imputation of encouraging [illegible] importunate mendicity, when they [illegible] others—not for themselves—if the [illegible] of a spunging and importunate spirit [illegible] can be checked and put down by a strong [illegible] facts, every friend of the benevolent [illegible] age must rejoice. And this, certainly [illegible] conclusively done in Mr. Carey's Pamphlet. [illegible] ty, after all, is the sum raised by every [illegible] stitution, compared with what might easily [illegible] without being missed from the superfluities of the rich, or the extravagances of the thoughtless, or the waste of the luxurious. Until an hundred [illegible] is realized every year, it cannot be true that [illegible] lent operations are sustained by an unwarrantable species of sponging, or depend upon a grievous [illegible] of taxation.

One class of facts detailed with great and very prominence by Mr. Carey, merits most serious [illegible] sideration: we allude to the low price of female labour, particularly needlework. If there be one [illegible] of earthly suffering more touching than another, [illegible] every husband—let every son, ask himself—[illegible] be not the destitution and despair of a widow [illegible] left unprotected and penniless to earn a livelihood in a crowded city? And let them say whether [illegible] not be the gentlest and noblest of all charities to [illegible] honourable means of support to *their* mothers, *their* wives, if left thus destitute, in the [illegible] quietness of their own sorrowful homes? If [illegible] this be better done, than by paying liberally for [illegible] work? And how heart-rending, then, must be [illegible] amount of wretchedness produced by the depression of this very species of labour, below the average of other female employments! Richer reward the benevolent writer of the pamphlet before us could crave, than to be the means of [illegible]

nature so very needless and unfeeling, and at the same time so wide-spread and shocking in its consequences.

Increase of Ministers.—We are sincerely rejoiced to learn that there are thirty-one or thirty-two students connected at present with our favoured and flourishing Theological Seminary at Alexandria. These, together with the twenty-four now in the General Seminary in New York, and those that are expected to be attached next season to the Milnor Professorship in Kenyon College, and also a few whose circumstances oblige them to pursue their theological education in a private way, will probably amount to sixty-five or seventy persons who are now looking forward, in an advanced stage of preparation, to the ministry of our Church.

Ways of Education Committees.—We hope that as many of our readers as are communicants in our church, will take particular notice of a resolution adopted at the late anniversary of the "Missionary and Education Society," and which was published last week amongst their proceedings. It was designed to contain the outline and basis of a plan of operations in behalf of those young men who are pursuing their studies in view of the Christian ministry within our church, under pressure of poverty. The main features of the plan are these: 1st. To constrain the pious members of the Church to feel that peculiar responsibility lies upon them, to do all in their power to supply destitute parishes and heathen lands, with the ministry and ordinances of their own beloved Church. 2dly. To obviate the necessity of cumbersome society rules and proceedings; and 3dly, To concentrate both efforts and responsibility upon every church member by hopefully expecting that each will do so much, and that to a moderate and specified amount.

The details of the plan have been thus proposed—that an individual shall come forward willing to collect the names and receive the pledge of ten other members of any particular church, willing to become responsible for earning—saving—or collecting $5, or $10,—in the course of the years when these committees are formed, the name of a beneficiary shall be given, by the general society, to its principal member, and this beneficiary shall be supported by this single committee; thus casting certain individuals upon special committees, for assistance and maintenance, to a specified amount. Is it too much to hope, that one hundred communicants will come forward to this object? How would the amount of good if every ten made only a third part, would support a candidate for the ministry.

Jessie.—The prose composition of a correspondent bearing this signature, possesses real merit: if its poetic part was less excellent, it appears to have been owing to lack of care and elaboration, without which the perfection of such productions is not possibly be attained. We owe an apology for not publishing all the verses they extended to a length which our limits will seldom allow. But we hope that other pieces from the same hand, of more equal merit, will often grace our pages.

Recorder Affairs.—It is feared that during the absence of the Publisher, the papers have been less regularly furnished than could have been wished. Every effort will be made to remedy and prevent these unavoidable evils. Upon his return, the Publisher begs leave through us, to return his very sincere thanks to the clergy and lay friends of the Recorder, for the very prompt and generous assistance afforded him in the prosecution of his objects; and of the fact of which it brings substantial proof in the addition of nearly two hundred to the number of our subscribers. Our readers may rest assured, that we largely participate in the grateful feelings expressed by the Publisher.

Special gratitude is due to the Rev. B. P. Aydelott for his vigorous exertions to promote the circulation of the work in the western country. No effort on our part shall be wanting to render it an effective instrument in the promotion of truth and righteousness in that most interesting region.

Youths' Tract Society.—More than usual interest attended the meeting of this little Society in the Academy, in Fourth Street, on Monday evening last. Several addresses were delivered by the young people themselves, in a very simple and touching manner. Forty-three dollars have been collected since May last, and ten thousand tracts distributed since the establishment of the Society. But what most delighted us was, the deep religious interest which some of its members evidently felt in the noble work in which they are engaged, whilst so many of their associates have no idea of spending their change for any better purpose than their own momentary gratification. We trust the Society will not weary of its benevolent efforts, or lack the patronage of the religious public.

The Rev. C. F. Jones has accepted the rectorship of Trinity Church, Saco, Maine.

For the Philadelphia Recorder.

HOUSE OF REFUGE.

Mr. Editor.—Permit me through the medium of your useful paper, to state the extreme gratification experienced a few days ago, in a visit to the House of Refuge. The neatness and order displayed in the several departments of the establishment, speak well for the managers and esteemed matron of the Institution.

The whole routine of duties and discipline manifest the most exalted Christian benevolence and charity, and the aspect and demeanor of its juvenile inhabitants seemed already to evince the salutary effects of the wholesome restraint, instruction and advice, which form the leading designs of the institution. And indeed there were some, I was informed, who had already given proofs that they were not insensible of the benefits they enjoyed by being permitted the privileges of instruction, heretofore denied them, and eagerly improve the opportunities of study, regardless of the hours of relaxation. But this is not all. The salutary effects of religious instruction instilled without sectarian views, are also discernible; and an offending and precipitate youth, who but for this institution, might have become hardened in the career of guilt, was discovered, unexpectedly, in the secret retirement of his cell, prostrated on his knees at prayer. Several more of the limited number then resident, had been known to show that the labour of their benevolent Christian friends, had not been bestowed in vain.

The disinterested and ennobling views of the proprietors of the House of Refuge, should not be doubted; none but the most determined prejudice and opposition to every good work, could, upon an impartial investigation of their motives, withhold an acquiescence, and methinks the most determined prejudice and opposition, dare not withhold this, should they spend one day within its walls.

The moral reformation of our misguided and unprotected youth, is of itself, of vast importance, both as it respects society at large and their own individual comfort; and when these moral obligations are based upon religious principles, can they be the less binding or the less beautiful?

These reflections occurred upon viewing them seated at their wholesome and plentiful meal, after a devout blessing entreated by the venerable steward of the house.

This is noble! A work worthy the dignity of men and the smiles of angels, and compared with which the empty schemes of reformation extant, unassisted by the bright beams of religion, were as nothing, and less than vanity itself. M.

For the Philadelphia Recorder.

MISSION TO GREECE.

The Secretary of the the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, in behalf of the Rev. *J. J. Robertson*, Missionary Agent to Greece, acknowledges the receipt of the following articles and sums.

From Messrs. R. P. and C. Williams, Boston, four Greek Testaments, and a map of Greece.

N. Hale, Boston, a "Picture of Greece," 1 vol. 8vo.

A distinguished philhellenist of Charlestown, Mass. a copy in Modern Greek of Beccaria on Crimes and Punishments.

Ebenezer Platt, jr., New York, 50 copies Dairyman's Daughter, and 50 Payson's Sermons in Italian.

A Friend of Missions in Philadelphia, $20 to purchase Port us' Evidences, and Lyttleton on Conversion of St. Paul, in Modern Greek.

Rev. Alonzo Potter, of Boston, one case containing 18 doz. slates.

Mrs. and Miss Haywards, Boston; one case slates.

Holmes & Homer, Boston, 3½ doz. slates, and 500 pencils.

Rev. G. W. Doane, Boston, 2½ doz. slates, and 700 pencils.

Mr. J. W. Ingraham, Boston, one box slates and pencils.

A Friend to the Greek Mission, one box water colours.

A poor servant girl of Philadelphia, through the Rev. Mr. Kemper, a bundle of tracts, and a New Testament.

[Items for the Orphan Asylum are here omitted as they have appeared in a summary form in a previous number of the Recorder.]

The Rev. J. J. Robertson, sailed from Boston, as Missionary Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, in the Brig Tenedos, for the island of Malta, whence he will pass into Greece, on the first of the present month, in good health. In addition to the official papers of the Society, he took with him a general letter of introduction to foreign ecclesiastics, signed by several of the Bishops.

Communications for Mr. Robertson may be sent by the way of Gibraltar, care of Bernard Henry, Esq., American Consul there;—or, by the way of Smyrna, care of Messrs. Langdon or Stith, American merchants there;—or by way of Malta, care of the Rev. Mr. Jowett, or the Rev. Mr. Smith, missionaries resident there; or may be left in the hands of the Secretary of the Society. A regular packet sails the first day of each month from New York for Gibraltar.

Philad. Jan. 15, 1829.

A VOICE FROM GREECE.

Letter from the Rev. John Hartley, Church Missionary in the Mediterranean, to Rev. Josiah Brewer, dated

ARGOS, MAY 29, 1828.

I have made the journey in the Morea, which I had intended, and it has not been without interest, perhaps not without utility. In some places I was admitted to the pulpits, e. g. in Hydra, Kastri, Karidena, Zitoona, Livargi, Megaspelaion and Lenidi. This privilege is, however, I fear, more the result of the unsettled state of ecclesiastical affairs among the Greeks, than the effect of any firm principle, or acknowledged right. Whilst I had Scriptures, I had a good sale for them, but unfortunately my stock was soon exhausted, nor have I yet had it replenished. Some thousands also of the Malta publications have been either sold or distributed. Thus, my friend, the means are used in some slight degree; may He who can render the most unworthy efforts, and the weakest endeavours effectual, lay his blessing upon them!

Syra, July 2, 1828.—Dr. Korck is labouring most faithfully at the useful school which owes its existence to your exertions. I am sorry to say that great coldness is manifested by the principal inhabitants here, in regard to the new school house. It is not yet finished, and whether Nicholas the Greek master will ever be firmly established in it, appears to me questionable. I would, however, strongly urge, that either yourself or any other missionary designed for Greece, come speedily to Syra, in order to lend that aid and superintendence to the institution, which circumstances demand. It appears to me that your society should not shrink from expense in regard to this school, as it opens such a field for permanent and solid usefulness, as has not yet been presented elsewhere in Greece. I do not find in Greece a spot more eligible, as a missionary post, than Syra. Its large population, its central situation, its being a little removed from the seat of government, and above all, its school, already in your hands—these and many more are its recommendations. Dr. Korck will not in all probability be able to stay here much longer. His health calls for a change; and Nicholas can scarcely go on well without a superintendent. Hence, *come over and help* Syra.

I would strongly recommend that some missionary or missionaries be sent expressly to the Armenians. They might commence operations at Constantinople, and fix themselves at Tocat, or in other parts of the interior, or as far as practicable. I think that the Armenians would embrace the truth sooner than any other Christian community in the East. Solonica and Adrianople, are two important posts which are not yet occupied. The English consuls in both these places, display very friendly dispositions, and would, I conceive, manifest similar friendship to that existing in Mr. Abbot at Beyroot, towards the missionaries.

I wish much that some Missionary Society would have compassion on the States of Barbary. Independently of the native Mussulmans, there is in Algiers, Tunis, and Tripoli, such an immense conflux of Greeks, Italians, Maltese, French, &c. &c. that I conceive much good might be expected from operating upon them. Take my hints in good part, and may they lead to some useful result.

My mind follows you to America, and endeavours to represent to itself, that rich enjoyment and that great spiritual advantage, which you will derive from the society of your Christian friends. I should count myself happy were it given me to partake of those revivals, of which I so frequently read in your journals. Amidst the various difficulties and dangers to which a missionary is exposed, the worst, doubtless, is the gradual decay of spiritual ardour into which his solitude and other circumstances often betray him. I wish I could say, that I had not myself suffered in this manner. I trust, however, that according to the expression of the old divines, I still "hold by the hem of Christ's garment." Amidst all the confusion, tyranny, darkness, and vice of so many other countries, I often contemplate the condition of the United States of America, with sincere gratitude to God. Notwithstanding all your defects, God has certainly set you as *a city on a hill*. Your institutions, both political and religious, are an example to the world. Your privileges are such, as perhaps, no other nation ever before possessed. My prayer to God then for America, is, that her citizens may not disgrace and forfeit the favours which they have received, by national pride, and hostile disposition towards other countries; but that they may be eager to impart to every individual of the human race, the same advantages which they enjoy, and that their private and collective character may be adorned by "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report" Phil. iv. 8.

[Letters a month later from Dr. Korck, mention that the sale of the Scriptures and Tracts is going on well, and that within a fortnight they had occupied the new school house, which was capable of containing 200 boys and 100 girls, and that already 200 pupils had been selected and were pursuing their studies with the utmost diligence. Dr. Korck and Mr. King are the only missionaries at present in Greece.

Boston Recorder.

MISSIONARIES TO GREECE.—Our country is beginning to remember the moral, as well as the physical necessities of Greece. Dr. Korck and Mr. King is already there, distributing Bibles, and in various ways promoting the interests of education and religion. Mr. Anderson, Assistant Secretary of the American Board, has gone in an official capacity to ascertain the moral wants of the people; Rev. J. J. Robertson sailed from Boston on Wednesday of last week, as an Episcopal missionary to that country; and the Boston Recorder informs us that the Rev. Mr. Proudfit, of Newburyport, is appointed to a similar service by the Presbyterian Board of Missions. We presume that the Rev. Josiah Brewer is expected soon to resume his labours; and it is at least a subject of inquiry, whether the large printing establishment at Malta, under the care of the American Board, ought not [illegible] *N. Y. Obs.*

ITALY A FIELD FOR MISSIONS.

MESSRS. EDITORS.—Whilst the Christian world are arousing from their slumbers, and sending the glorious Gospel of Jesus Christ into the dark and benighted corners of the earth, I have long wished that Italy might engage more earnestly and more efficiently than it ever has done, their sympathies and their prayers. I have not introduced the subject to call at the thick moral darkness that broods over that once favoured land; but merely to ask why Italy may not be considered a good field for a devoted and persevering American Missionary? When I was at Leghorn, oh, how did I wish that my voice might be heard over the wide waste of waters that separated me from my native land, pleading with irresistible eloquence for a humble and devoted missionary of the Cross. At Leghorn, as I am credibly informed, a missionary has only to obtain the consent of the Grand Duke of Tuscany, and he may prosecute his labours undisturbed, and there is every reason to hope, with success. An Episcopalian minister is now labouring there, and he is sensibly worships in peace, but it does not exceed fifty persons.—*Boston Recorder.*

FOREIGN MISSIONS.

The second annual meeting of the Auxiliary Foreign Missionary Society of New York and Brooklyn was held on Wednesday evening last, at the Masonic Hall, which was crowded to overflowing. In the absence of the President, Judge Platt, on account of illness, the chair was taken by Z. Lewis, Esq. one of the Vice-Presidents. The meeting was opened with prayer by the Rev. Dr. Spring. It appeared from the Treasurer's report, which was read by William W. Chester, Esq. that the following sums had been received from the congregational Associations:

From Thirteen Churches	$7,437 94
In addition to the above, there has been contributed in this city, and paid to Mr. Tracy, Agent of the Board,	4,999 68
Total payments of the year in this city,	$12,437 62
Subscriptions on Extra Effort [illegible]	[illegible]
Total payments and subscriptions,	$18,367 62

[N. Y. Obs.

HOUSE OF REFUGE.

Extracts from the address of J. Sergeant Esq. November 29, 1828.

History of the Institution.—The Managers deem it their duty to enforce this claim by exhibiting to you some account of the progress and present state of the institution, as well as of its future prospects.

It will be recollected that at a large and respectable meeting of the citizens of Philadelphia, held on the 7th day of February, 1826, it was resolved, with great unanimity, to organise a society for the reformation of juvenile delinquents. The terms of association were agreed upon, and committees appointed to solicit subscriptions in aid of the undertaking. Immediately after, application was made to the Legislature for the requisite powers; and, on the 23d of March, 1826, an act was passed to incorporate the subscribers, with a rapidity which evinced the early sanction by the legislative wisdom of Pennsylvania, to the plan of benevolence which had thus been devised.

On the first day of May, in the same year, officers and managers were elected by the subscribers, and charged with the execution of what had been thus resolved and sanctioned. They have since been continued, (with some few changes by successive elections, and have earnestly endeavoured to fulfil the task assigned to them.

In many of the wards, the Committees appointed by the meeting, did not perform their duty with the zeal and industry expected from them. With the aid of the committees, nevertheless, and with the voluntary exertions of individual members of the Board, who kindly gave their services, there was collected from this source in the city and districts, the sum of $8,104 41.

In the same year (1826.) application was made to the Legislature for assistance, and on the 24 of March, 1827, an act was passed, evincing the same liberal spirit which has always characterised our representatives, when worthy objects have been presented for their support. By this act, there was an immediate appropriation of five thousand dollars, an appropriation of twenty-five hundred dollars additional, before the 1st January, 1828, and twenty-five hundred dollars before the 1st January, 1829, making a total from the State treasury, of ten thousand dollars. By the same act, ten thousand dollars were directed to be paid by the county commissioners of the county of Philadelphia, out of the county funds, in annual instalments, of not less than five thousand dollars each, "for the purpose of defraying the expense of a site, and building a House of Refuge thereon;" and after such payment, they were directed to pay "annually thereafter, for the term of five years, the sum of five thousand dollars, for keeping the said House of Refuge in good order and repair, and for defraying any incidental and unavoidable expenses which may from time to time be incurred in conducting the said Institution."

Description of the Establishment.—The House is calculated to accommodate 174, that is to say, 87 boys and 87 girls.

While these measures were in progress, the managers were anxiously engaged in exertions to bring the institution into active existence, at as early a day as possible. The want of such an establishment, became more obvious, as their inquiries were extended. They hoped that some building might be found already erected, and calculated to afford the required accommodation, at least for a time. But their expectations were disappointed; and they were soon brought to the conclusion, with which they now have no reason to be dissatisfied, that the object of their constituents and the public, could only be attained by purchasing a lot, and placing upon it a structure, in all respects adapted to the contemplated purpose.

Accordingly, about the 7th of April, 1827, they purchased a lot of five acres and fifteen perches, at the corner of Francis's lane and the Wissahiccon road, in Penn township, in the county of Philadelphia, for the sum of five thousand five hundred dollars.

A plot of ground 400 feet in length from east to west, and 241 feet in breadth from north to south, bounded by streets on all sides, is enclosed by a stone wall two feet thick and twenty feet high. The main building fronts to the north, on Howard street, and is 92 feet in length by 30 in depth. This building is intended for the accommodation of the keeper's family, and contains rooms for the use of the managers, and for infirmaries for the delinquents. Wings on each side extend the whole length of the front, and contain three ranges or stories of cells, four feet by seven feet each, for separate lodging rooms. These cells, of which there are 174, are well lighted and ventilated. The main building is covered with tin, and the dormitories are slated. It is designed, in case it should be necessary, and the means can be obtained, to complete the plan by extending these dormitories round the wall of the yard, so as to form a hollow square. The expence will be comparatively small, as they will be within the present wall, a part of the cost of which may be considered as having been incurred with a view to such extension. There is, also, within the enclosure, a place of worship, and there are the necessary buildings for kitchens, dining rooms, and work shops.

Design of the Institution.—Upon this simple and humane basis, all the regulations of the House are framed. The general object is, to impart to the inmates, religious and moral instruction; to form them to useful and orderly habits; to furnish them with wholesome occupation; and at a suitable age, if they prove themselves worthy, to bind them as apprentices to some reputable employment, so that they may be enabled to earn an honest livelihood, and maintain an honest station in society.

Necessity and object of the Institution.—The unhappy beings who are thus by the nature of our institutions, and for the security of society, placed in a course of training which must inevitably lead to misery and vice; who are hurried, as it were, to maturity of wickedness, and to death, are the children of the poor. They are generally neglected and destitute, frequently without parents or friends to advise or direct them; and there are not wanting numerous instances in which abandoned parents, for their own gratification, direct their children into the paths of vice, by sending them into the streets to beg or to steal. There is, besides, a case of by no means rare occurrence, appealing if possible, still more powerfully to our sympathy—the case of a widowed mother, who sees her son rushing upon destruction, and is unable, by any authority she can employ, or by any influence she can exert, to reclaim him from his evil ways, or arrest him in his progress to ruin. Where can she look for assistance or relief? If the power of the law be interposed, it sends him to jail, where he becomes still more degraded, and is condemned to deeper contamination. The true judgment of a mother's never-dying affection would readily assent, to restraint, if accompanied with care and instruction, and freed from the stigma and the poison of a confinement in prison. But the jail she regards as an extremity so disastrous, that tears, and prayers, and every exertion she can employ, are used to avert it, and when at last it comes, it is an overwhelming calamity.—Thus is she doomed to witness the downward course, and final ruin of her child, without the power to save or to help him, like the poor mother bird, that sees its unfledged brood, which it has fed from its mouth, and sheltered with its wings, violently torn from the nest, and, helpless to preserve them from the destroyer, can do nothing but utter a piercing cry of anguish and despair.

This is no fancy sketch; nor is it drawn from other countries, or from other times. More than one unhappy and anxious mother has already applied to the managers, and found a new hope in the prospect of a Refuge.

The increase of juvenile delinquency has for a long time past occasioned the most serious apprehension and regret, wherever inquiry has been made into the state of crime and punishment. From this calamity, *we* are by no means exempt. On the 15th of the present month, there were in prison, under conviction, thirty-nine white boys, and twenty-one black, making a total of sixty. Of the untried boys, we have no account; nor have we any account of the girls, as they have not been separated from their seniors in vice. The whole number, however, if ascertained, would by no means ascertain the extent of the evil. The repugnance to prosecuting children, even when they are detected in offence, and the inclination of courts and juries to acquit them, out of compassion for their tender years, rather than consign them to the destruction of a prison, leave many at large to pursue their course of iniquity.—The aggregate cannot be conjectured. It includes a great variety. Among the thirty-nine white boys named in the list from the prison, there are eleven who are styled by the keeper "good boys," from which we may understand that there is nothing in their dispositions or habits decidedly vicious. With care and instruction they would probably be reclaimed, and become useful members of society.

Encouragement.—Is it necessary for me to add, as a further motive to influence the charitable, that wherever a Refuge has been established, its support, in whole or in part, has been supplied by the contribution of individuals? The London Refuge was thus begun, and has thus been maintained. In our sister city, which gave us an example of a Refuge in full operation before we had yet moved, the subscriptions of individuals have not only been larger than here, but they have borne a larger proportion to the aid afforded by the state. Shall we be outdone in charity? *They* laboured in an untried work; *we* have the light of their experience. *They* persevered in the face of doubt, and their exertions have been crowned with success. *We* have every ground of confidence, and yet the work languishes in our hands.—The Legislature has given us a liberal earnest of its intentions. We have no reason to fear that it will ever be less disposed to extend its aid. It is for ourselves, then, to do what is now wanting, in humble reliance that what we do will not be done in vain.

In the London Refuge, and in the Refuge of New York, a friend who has accurately examined the statements, informs me that a permanent reform has been effected in the proportion of nine out of ten. The cases detailed are numerous and interesting, and it is desirable that they should be extensively known, as they present a most powerful argument in favour of the plan.

Receipts and want of the Society.—The state and the county have contributed twenty thousand dollars towards the building, and have provided a revenue for supporting the establishment of five thousand dollars a year for five years, making a total of forty-five thousand dollars. Individuals have given about twelve thousand dollars. Money is now wanted, and the managers, having exhausted their efforts to proceed as they would wish, with the means which have been placed at their disposal, are compelled again to appeal to your enlightened charity.

If at this moment you should see a destitute and helpless child approaching the brink of a precipice, and know that its ignorant steps would in a few moments lead it to destruction, would you not reach forth your hand to save it? Many are on their way to that yawning monster, a jail, which devours all that is sound and healthful in their nature, and fills the vacant space with corruption. Will you not, from your abundance, give something to save them from imminent ruin, and yourselves from the infliction you must suffer from them, or will you allow the mischief to spread and grow till some other hand shall check it?

It was said of an eminent heathen sage, that he brought philosophy from the clouds, and fixed her abode among men. The Christian's philosophy comes from heaven, brought by no mortal hands, but freely given to man for his own benefit and gratulance. It teaches us that charity is like unto the duty enjoined by the "first and great commandment."

USEFULNESS OF A LAYMAN.

Juan Valdez, a Spanish gentleman, went to Germany with Charles Vth, by whom he was knighted at Naples. He had already embraced the reformed opinions, and "his character was admirably adapted to produce an impression in their favour. Possessed of considerable learning and superior address, fervent in piety, gentle in disposition, polite in manners, and eloquent in conversation, he soon became a favourite with the principal nobility, and with all the enlightened men, who, at certain seasons, resorted in great numbers to the Neapolitan metropolis. Valdez did not take upon him the office of a preacher; and thus is an example of the extensive good which may be done by one who keeps himself strictly within the sphere of a private station. By his private instructions, he not only imbued the minds of many distinguished laymen with the knowledge of evangelical truth, but contributed materially to advance the illumination and to stimulate the zeal of others, whose station gave them an opportunity of preaching the gospel to the people, or of instilling its doctrines into the minds of the ingenuous youth whose studies they superintended."—*M'Crie's His. Ref. in Italy.*

COVENANT OF GRACE.

"The idea which we form of a covenant, is that of a contract between two parties on certain terms and conditions agreed upon between both. But the covenant of God, as to man, can never be thus understood; unless it be with the God-man, Christ Jesus, its surety. The covenant of redemption, or of grace, is not made with man, or with believers, but for them, and on their behalf with Christ Jesus. They were sinners, and as such, had nothing to offer. Fallen man was totally unworthy, and as unmeet, to approach unto God, much less to covenant with God. He could enter into no terms of reconciliation, and could promise to no terms of obedience. The covenant of God to man must always, therefore, be considered as a constitution of sovereign grace in and through the Lord Jesus Christ, in which the eternal God absolutely promises all blessings in and through him, who was to be the purifying sacrifice, the propitiation;—which blessings are freely given to sinners; and being actually given only to believing sinners, that faith itself, whereby they believe unto salvation, is its first gift. Whatsoever, therefore, may be implied in a covenant between man and man, when the holy God is said to make a covenant with man, it can only imply the making one the whole of that system, or constitution, or promise of grace, thus confirmed by the great purifying Sacrifice, with all its blessings absolutely and freely."—*Rev. W. Goode's Essays.*

ST. ANDREW'S CHURCH.

On Sunday morning next, the Annual Sermon will be preached, and a collection made for the benefit of the Sunday Schools of this Church.

SUNDAY SCHOOL TEACHERS' MEETING.

A general meeting of Sunday School Teachers will be held in the Session House in Cherry Street above Fifth, on Monday evening next, (January 19,) at 7 o'clock, on business of vital interest to all who are engaged in this cause.

January 16, 1829.

NOTICE.

A Stated Meeting of "The Board of Managers of the Episcopal Missionary and Education Society," will be held in the Vestry Room of St. Andrew's Church, on Monday evening next, at 7 o'clock.

JOHN McKINLEY, *Secretary.*

January 17, 1829.

FAMILY VISITOR, &c.

Subscriptions to the Family Visitor, published once a fortnight by the Episcopal Sunday School Union at $1 per annum; and also to the Children's Magazine, published monthly by the same Society, at 25 cents per annum, will be received in this City, at the Depository of the Union, No. 90 South Second Street—at Mr. Dobson's, and E. Littell's, Chesnut Street, and at J. Harding's, No. 16 Carter's Alley. The larger work will be distributed to subscribers; the smaller, (except when packages are taken) must be called for at the depository.

January 17, 1829.

RELIGIOUS MAGAZINE,

Or Spirit of the Foreign Theological Journals and Reviews.

No. 15.

FOR JANUARY, 1829.

Is this day published by E. LITTELL, No. 100 Chesnut Street.

CONTENTS.

Bishop Marsh's Lectures.—On a literary Qualification.—Of the Christianity.—A Soliloquy.—The Philosophy of a Future State.—Of walking on the Sea.—British Reviews.—Sketch of Wordsworth.—Worldly Religion.—The Prophet in the Wilderness.—Dr. Dick's Parallelisms.—Vector Notation.—The Three Tests.—On the Duties of the Sunday School.—Dana's Infancy and Death.—On the Duties of Parents in Scripture.—Critical Notices.—The Christian's Sketch Book.—The Sacred Annals.—Travels in South America.—Thoughts on the Duties of a Christian Minister.—Memoirs of John de Wycliffe.—Translation of Milton's Sacred Geography.—Knight.—Dick's Philosophy.—Dwight's Theology.—Hall's Children.—Dymond.—Present State of Ireland.—Dr. Chalmers' Providence.—Lecture on Peter, Apostle.—On the Sacred Year.—Extract from "Drew's Dialogues."—Of Self-knowledge.—The Vision of the Heavenly Paradise.—Mr. Hallock's Year with the Greeks.—Islands, &c.—On Extraordinary Topics.—Critical Observations.—Extract from Bishop of Scripture.—Lonesome.—On Christian Charity.—The Kingdom of Christ.—On the Design of the Miraculous Powers.—Extract from Buchanan.—On the Word Baptize.—Extract from Scott's Christian.—The Waldensian Sovereign.—The Queen's Letter.—Extract from Dr. Taylor's Course and Character.—The Apostles.—The Bible.—The Immortal Mind.—The Study of Theology.—The Jewish Temple.—Extract from Gisborne.

This work is published monthly at $10 per annum.

June 15.

PULPIT AND READING DESK.

JUST published and for sale by WILLIAM STAVELY, No. 99 *South Second Street*, "A Dialogue between the *Pulpit* and *Reading Desk*, recommended to the serious perusal of the Laity and Clergy of the Episcopal Church. By the Rev. Edward Smyth, late officiating Minister of the Parish Church at Ballycarry, in the diocese of Down."

POETRY.

For the Philadelphia Recorder.

I WILL BE WITH THEE.

Thus saith Jesus—I will keep
In safety my defenceless sheep,
From sin and endless misery,—
Seeking soul—I will keep thee.

SOUL.

Lord, I believe thy word is sure,
But I am indigent and poor—
My goodness reaches not to thee,
For mercy's sake—wilt thou keep me?

JESUS.

I passed by the rich and brave,
The needy soul I came to save,
The poor in spirit—blessed be;
O trust me then, I will keep thee!

SOUL.

But Lord! I have a deeper wound—
An evil heart within I've found
My nature county with Thee—
Offended King! Wilt thou keep me

JESUS.

Of old thy evil I beheld,
Yet was with love and pity filled,
I therefore died to set thee free;
For my own sake—I will keep thee!

SOUL.

Yea I have proved thy power, my God!
And felt thy efficacious blood,
But sin remains, though it I flee—
Wilt thou preserve backsliding me?

JESUS.

Before I wrought upon thy will,
I knew how treacherous thou would'st deal,
I did thy base trangressions see,
And yet resolv'd I would keep thee.—
But thou shalt conquer:or be at length,
Till then—I will renew thy strength—
Sin shall not have the victory,
Only believe—I will keep thee!

SOUL.

Permit me once again to speak.—
Sometimes thy face in tears I seek,
And on a gloomy veil I see,
Can'st Thou be wroth—and yet keep me?

JESUS.

Let, then, this answer thee suffice.
In anger I do not chastise,—
More fervent be thy cry—thy plea,
And, as I live,—I will keep thee!
But if thou dost forsake thy God,
Then I will visit with the rod,
Correct I may, to a degree,
Nevertheless—I will keep thee!

SOUL.

Thus ah! I feel temptation strong,
And if my journey should be long,
I fear I shall dishonour Thee:—
Wilt thou continue to keep me?

JESUS.

Can I forsake my heart's delight?
Thy end is precious in my sight—
I conquered death on Calvary,
And from its sting—I will keep thee!
I will be near thy dying bed:—
Amid the waves sustain thy head,
My rod—my staff thine help shall be,
In perfect peace I will keep thee!
I am the ark that goes before
To guide the pilgrims safe to shore:—
At my rebuke shall Jordan flee,
In fine—in death,—I WILL KEEP THEE!
Then, sweet my servant, close my course!
I shall fulfil my sacred vows:
And thou in bliss my glory see,
When on my throne I've placed THEE!

SOUL.

To be sure!—My Lord! my love!
The hills—the mountains shall remove,—
My Lord shall unshaken be,
Thy word is passed!—THOU WILT KEEP ME!

[The author requests us to state that the above appeared in print as long ago as 1809.—Ed.

BIBLE STUDIES—NO. 27.

Selected and prepared for the Philadelphia Recorder by the Rev. G. T. BEDELL.

SACRED GEOGRAPHY.

CANAAN, OR THE HOLY LAND.

Of the principal buildings erected at Jerusalem.

We now proceed with a description of the church of the Holy Sepulchre, which stands partly on the low ground, and partly on the mountain.

The front of the church presents a singular mixture of eastern and western architecture; but the combination, however contrary to the right chastity of taste, produces an agreeable effect. Among the small columns of the front are two of very fine antique, and the aspect of the whole cannot be denied to possess a venerable richness, though it be destitute of regular beauty. The court is bounded by the wings of the convent: that on the right contains Mount Calvary, and other sacred places: that on the left, the Greek Chapel, and anciently the belfrey. The door of the church faces the court, and is on the side of the building. It is open only on certain days in the week, and certain hours in each day. To get it opened at any other time, it is necessary to have an order of the two convents, the Latin and the Greek, with the sanction of the governor of the city. When open, the door is always guarded by Turks, who exact a tribute from all who enter. Once admitted, the visitors may remain all night, if they please. The crowd of persons pressing for admittance on certain days is immense, and the Turks, who keep the door, treat them in the roughest manner, notwithstanding that they pay for admission: squeezing and beating them about like so many cattle. It may be allowed, however, that they are often extremely rotten, and conduct themselves in a manner very discreditable to their characters of pilgrims, approaching the sepulchre of their Lord and Saviour.

Having passed within these sacred walls, the attention is first directed to a large flat stone in the floor, a little within the door: it is surrounded by a rail, and several lamps are suspended over it. The pilgrims approach it on their knees, touch, and kiss it, and, continuing their devotions before it, offer up their prayers in holy adoration. This, we are told, is the stone on which the body of our Lord was washed and anointed, and prepared for the tomb. Turning to the left, and proceeding a little forward, you come into a round space immediately under the dome, surrounded with sixteen large arches that support the gallery above. In the centre of this place stands the Holy Sepulchre: it is a small stone building, resembling externally a Greek or Roman temple, and we find it often alluded to in the Gospels.

In our present subject, the reader is referred to notices, *first*, the construction of the tables; *secondly*, the manner of reclining at them; and *thirdly*, the number of persons that sat together as to form one mess. *Secondly*, around these tables are placed—not *sofas*—but, as it were, *couches, or beds*, one for each table: each of these beds, being called *clinium*, three or four of which, at most, sufficed to surround the three tables, termed the *triclinium* (three beds). At the end of each table was a small stool for the convenience of mounting the couch. These beds were formed of mattresses stuffed with hair, and were supported on frames of wood richly ornamented. *Thirdly*, observe the *attitude* of the guest, each reclining on his left elbow, and therefore using principally his right hand, that only, for at least *this* is being free for use. Observe too, that the feet of the person reclining being towards the external edge of the bed, they were much more readily reached by any body passing, &c. than any other part of the person so reclining. The way for the service of the table, &c. appears in the print; the table being unenclosed at one end.

Our under subject shews a dining-table clear from guests; with the manner of forming a *circular table*; the cushions laid around it, &c. It should be remarked of that in crescent-formed beds, the *right extremity* was the first place of honour; and the *left extremity* was the second place of honour. I suppose we may imagine the same of the square triclinium. It was considered as mean to have more than three guests at each table of the three, which made nine in all: whence the remark, "Company should never be less than the Graces (three,) or more than the Muses" (nine.) The crescent-formed bed is called *sigma* (C) by Martial, who hints, that it accommodated only seven persons; also by Spartian, who relates, that Heliogabalus invited *eight* to dine with him, in order that, as there was room for seven only, the disappointment of the eighth might furnish merriment to the company. If this be correct, then the *triclinium*, at which our Saviour celebrated the passover, was not *oecaklay*, as it held *thirteen* persons.

In very early times, the Attitude at Table was sitting: so in Homer, when Ulysses arrives at the palace of Alcinous, the King displaces his son Laodamas, in order to seat Ulysses in a magnificent chair. Elsewhere, Homer speaks of seating the guests "each in a chair," (or throne.) The Egyptians sat at table anciently, says Appollodorus in Athenæus, as did the Romans, till toward the end of the second Punic war, when they began to recline at table.

Mercurialis reports, that this mode was introduced by the frequent use of the bath among the Romans; who, after bathing, going immediately to the bed, and there eating, the custom insensibly became general, not only in Rome, but throughout the empire.

There are many ancient monuments remaining, in which the guests are represented recumbent at table; so that the forms, and management of the tables, &c. are familiar to us. Their magnificence was proditious. Heliogabalus had tables of solid silver, and napkins of cloth of gold: this material, one should think, though rich, was harsh and accordingly we find Trimalchion used, *non lintels tergebatur, sed pullis ex mollissima lana factis:* not those made of linen cloth, but others made of the softest wool.

The Tables were so placed as to be easily removed, and others brought in their stead. Philo *(de vit. Contemp.)* says, "The dishes, the sauces, and the deserts, are prepared by the most skilful cooks, who endeavour to please, not only the taste—by artful preparation of the viands, but also the eye—by a happy arrangement of them: the tables are changed *seven times*, or more; and are loaded with whatever the earth, the sea, the rivers, or the air, can furnish the most delicious." Though the Tables were withdrawn, the triclinium might remain.

The office and duty of the ARCHITRICLINUS, *(chief of the triclinium,) the master* or *superintendent of a feast*, were not unlike that of a "chairman" of a company, among ourselves. He is one, says Gardentius, of Brescia, *(tract IX.)* who is the husband's friend, and commissioned to conduct the order and economy of the feast. He gave directions to the servants, superintended every thing, commanded the tables to be covered or to be cleared of the dishes, as he thought proper; whence his name, as regulator of the *triclinium*, or festive board. He tasted the wine, and distributed it to the guests. The author of Ecclesiasticus thus describes this office (chap. xxxii. 1, 2): "If thou be made the *master of a feast*, lift not thyself up, but be among them as one of the rest; take diligent care of them, and so sit down. And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for the well-ordering of the feast." This officer is mentioned John ii. 8, 9, upon which Theophylact has a very pertinent remark, which will further explain what was the business of the *Architriclinus*. "That no one," says he, "might suspect that their taste was vitiated, by having drunk to excess, so as not to know water from wine, our Saviour [illegible] entrusted to the *governor of the feast*, who *evidently* was sober; for those who, on these occasions, are entrusted with this office, *observe the strictest sobriety*, that they may be able properly to regulate the others." This officer among the Greeks, when presiding at great feasts, was called *King*: he was sometimes chosen by lot: what he commanded was obeyed under a penalty. Cambyses complained of a king of a feast who ordered him to drink, and who threatened, if he did not, that the wine which he ought to drink would be poured on his head.

The youths who served the tables were called Decurions and wine-coolers, in modern language, *wine coopers*.

We shall not extend these remarks further, but apply them to our purpose in illustrating Scripture.

There is a manifest allusion to servants of the tables (Deacons) in our Lord's rebuke of his disciples (Luke xxii. 25): "The kings of the Gentiles exercise lordship over them: and those possessing authority over them are called benefactors. But among you it shall not be so: but he who is greatest among you, let him be as the younger; and he who takes place as a ruler, as he who serves (a Deacon.) For whether is greater, he who reclines at table or he who serveth? But I am among you as (the Deacon) he who serveth." Is there not great humility in [illegible]

[illegible] proper discrimination and description, [illegible] Attitude at Table, [illegible] merely injured, as to their true [illegible] scarcely restored to *innocence*, in our [illegible] Luke xiv. 26. "A woman in [illegible] sinner, who she knew that Jesus [illegible] Pharisee's house, brought an alabaster [illegible] ointment, and *stood at his feet* behind him, [illegible] to *wash his feet* with her tears, and [illegible] them with the hairs of her head, and [illegible] and anointed them with the ointment." Now [illegible] a person *sits* at meat, according to the [illegible] naturally sings at themselves, to an Eastern [illegible] of the posture, his feet, beside being on the [illegible] under the table, are *behind him*, not *before* [illegible] impossibility of any one *standing* at his [illegible] behind [illegible] reclining, and while standing [illegible] the feet of a person recumbent, being *uncovered*, are most exposed to adoration, or to any other treatment, from one standing behind him.

The same observations apply to John xii. 2. "Lazarus was one who *reclined at table* with Jesus and Mary anointed the feet of Jesus," &c.

Assisted by these hints, we may better understand the history of our Lord's washing his disciples' feet, John xiii. 3-5. *He gently arises from the table*, and going round the table where on his disciples reclined, *he began to wash his disciples' feet*, which laid on the extended edges of the couch, *and to wipe them with the towel wherewith he was girded*." xiii. ver. 12. "After he had taken his garments and was *reclined again*"—he said, &c.

It is not easy to ascertain *precisely* the form of the table usually used among the Persians: but, by reasoning from the circumstance that it was what our prints represent, [illegible] the story of Haman's petitioning Queen Esther for life, in Persia nearly the same light. While the king went into the garden, Haman first stood up to entreat Esther to grant him her life: [illegible] moving of the king, even the most pathetic supplication of captives, he fell *prostrate* on the bed where Esther was lying *recumbent*: the king, that instant returning, observing his attitude, and his supplication to the queen, which was utterly contrary to Asiatic modesty, and to most things, exclaimed, "*Will he ravish the queen before me?*" But, then Esther fell at the king's feet, (chap. viii. 3) where we are to consider the king as seated on the divan or sopha, in a very different attitude, and disposition of his person.

It would, perhaps, be *unnecessary* to our remarks, to apply them to some of those slight incidents which Sacred History has recorded: it is, nevertheless, proper to notice, how justly John might be said to "lie in Jesus' bosom," (John xiii. 23) at the supper table.

Is it supposeable, from circumstances, that our Lord was *not* in the chief place of honour (which was among the Greeks the *right extremity* of the triclinium) as such a person could not to [illegible] any one lying in his bosom? But the Jews *might* [illegible] some other part, perhaps [illegible] Turks [illegible] we are lately told by Sir G. Staunton, in his account of Lord Macartney's Embassy to China, the Chinese, also, esteem the *left* hand the place of honour.

If the table, where our Lord lay, had only *three* guests, were they—Jesus, John, and Judas? In that case, might not our Lord, with the utmost privacy, give Judas a sop, as the signal agreed on between himself and John? Might he not also very accurately say, "Behold, the hand of him who betrayeth me, is with me on the table,"—that very table from whence I myself eat? It is clear that Judas was near to Jesus, and *within arm's reach of him*. If this conception of the history be accurate, what mortal would have imagined the strong distinction of character between John and Judas, whose situations seemed equally honourable at the social and sacred table of their common master! Certainly, the whole of this discovery was made to John only, and passed in whispers between him and Jesus, so privately, that "no man recumbent at the table knew for what intent he spake to Judas," when he directed him to execute his purpose without delay.

Was Peter at table *opposite* to John? or else his *nodding to John*, by way of prompting him to enquire, etc. had been useless; as John could not readily have seen it.

N. B. The tables, which the Jews are represented as purifying by washing (Mark vii. 4,) are these kind of beds:—purifying, as if they had been polluted by the recumbence of strangers; unless it were customary, as a point of neatness it ought to be, to wash these tables after every meal, and before they received guests again; but, this could not extend to the bolsters and pillows, as they could not be made sufficiently dry to receive guests, in so short a time as intervened between one meal and another.†

* Richardson's Travels along the Mediterranean, &c. ii. pp. 319—322.

† Clark's Travels, iv. p. 315.

* See Calmet in Architriclinus.

† Fragments to Calmet, No. 61.

For the Philadelphia Recorder.

A WORD IN SEASON.

One fine evening in the month of May, 1815, during the course of a walk in the country, a bracelet containing the hair of a dear friend, fell from my arm, and being unwilling to give up the hope of recovering it till every search had been made for it, I resolved to engage some of the labouring poor, whose cottages I had passed in my ramble, to undertake the trouble of examining the path I had trod, at the same time wishing to become acquainted with some of these poor people. Being very desirous of turning the acquaintance I had then formed with some of them to their advantage, I adopted the plan of leaving in the possession of every family which had interested itself in the recovery of my lost bracelet, some useful tract, which I hoped might prove beneficial by arresting the attention of parents and children, so as to lead them to the consideration of subjects of a serious nature;—saying at the same time, that I would call again, and if they were pleased with what I had left, I would lend them some others; I had long wished to discover some pious poor in my own neighbourhood, feeling that many a useful lesson is learnt by listening to their simple tale; but I little thought that my temporary loss would lead to the accomplishment of my wishes. It happened that among the number of those to whom I addressed myself, there was a woman whose appearance engaged my attention in a high degree, and having perceived that my tracts had been read with much attention, and the promise of a fresh supply welcomed with joy, I was induced to enter into a more particular inquiry, as to the cause, also to ascertain whether she was in possession of a Bible? To this she replied, "yes, she had a Bible," at the same time bringing it to me. I rejoined, and do you make use of it? To which I received a very humble answer, as it unwilling to make me think too highly of her on that account. She had a family of engaging children about her, whom she said she endeavoured to teach to read, and which she had most happily succeeded in doing. The neat and happy appearance of herself and children led me to ask still more, and I said, seeing you are pleased with the tracts and delight in the Bible, do let me know if you have long enjoyed this happiness? She answered, "not very long." And pray, may I ask, what first led you to find happiness in reading the Bible? She then entered into a most interesting detail, which I fear I cannot do justice to in the recital, but the facts were as follows: "About twelve months ago I was standing at my door, when two men, the one a beggar, and the other a laborer, came along the road, engaged in deep conversation, they stopped near me, and then separated, when the beggar thus addressed the other,"—"Well it does not signify, the day is coming when you must give an account of all these things!" for "*we must all appear before the judgment seat of God.*" They then parted, following each the way he was going, but the words sunk deep into my heart, and I thought what would become of me were I called to appear before the judgment seat of God: my husband came home and partook of the dinner which I had prepared, but I could not eat, the closing sentence still rung in my ear, and when my husband returned to his work, I fell on my knees and implored forgiveness of my sins: I wept, I prayed, I was as one beside myself. As a child, my mother had taught me to read my Bible, but when I grew up, I forgot all the instructions she had given me, but now they returned to me, and I resolved not to cease praying till I had obtained some relief for the anguish I felt. I prayed that I might have some manifestation that my sins were forgiven me, but still my anguish continued. At last I went to a neighbour who I knew was a good woman, and though I was sure she would wonder what had led me to ask her the question I did, yet I was resolved to ask it, and I said 'pray neighbour, does God ever give divine manifestations of our sins being forgiven?' She said, be earnest in prayer and *then you will know whether he ever does*.—I returned home and falling on my knees by my bedside, the other side being close to the wall, I was begging of God to forgive me my sins, and that he would be pleased to give me some inward feeling that they were forgiven: when lifting up my eyes it seemed as if I saw the Lord Jesus Christ hanging on the cross, and as if a voice said to me, "*Behold the Lamb of God who taketh away the sins of the world.*" This was indeed a sight for me to behold, and what I can never forget.

I rose from my knees overwhelmed with God's goodness to me. My husband returning home to tea, though I could not express what I had felt, yet I could now hardly partake of this meal for joy of heart. The following evening I knew there would be preaching in a chapel about a mile distance, and I resolved to go and hear. I accordingly set off without my husband's knowledge; and when I returned home, he and my children were in bed and asleep.—I knocked at the door but received no answer, when I felt I had done wrong in not having told him of my intention of going out; at any former period I should have burst the door open, but now I was enabled to wait patiently, and after some time he was pleased to come down and let me in, saying, he hoped I would not do so again. Accordingly, on the following Sunday evening I asked and obtained leave from him, when I hastened to chapel: and oh! can I ever forget what I felt when the minister took for his text "Behold the Lamb of God who taketh away the sins of the world." Every word seemed intended for me: I felt my sinfulness, and yet that the Lamb of God could take it away, and I was enabled from that day to look up to God, to cast myself upon him, and to trust to him for forgiveness through Jesus Christ,—and from that time have indeed been a happy woman." I asked if her husband thought as she did: she said "no, but he never is unkind to me, and likes me to read to him, as he is no scholar." She regretted that as Sunday was the only day for him to gain religious instruction, that she could not persuade him to go with her to a place of worship, as whenever she expressed a wish for him to accompany her, he always replied, "that that was his leisure day, and that therefore he must spend it at home,—and as he worked hard all the week it was but right he should enjoy one comfortable meal with his family:" the consequence was that she was prevented regular attendance at a place of public worship. She did not urge it upon him, as he was apt to say that all who professed any thing beyond outward good conduct must be hypocrites;—and she felt the more desirous that he should see religion had made her a better wife, and she therefore oftentimes denied herself that which would have been most pleasing to her, had her own wishes been consulted. She seemed to have her husband's best interests much at heart; and in my frequent visits I was delighted to find how eagerly she embraced every opportunity of doing him a kindness. During one of my visits in the early part of the week, I asked as usual, well, were you able to go to chapel on Sunday? When with a countenance more than common joy, she made answer, "Yes, by my husband's particular desire." "And how was that?" "Why," she replied, "on Saturday evening he brought home with him a tract which one of his fellow labourers had given him, and as he could not read it himself, he begged I would read it to him, which I did accordingly on Sunday morning; it was a persuasion to public worship," and when I had finished it, he said, well! are you going to chapel this morning? I replied, no. He replied, why not? "Why, because you know if I do, you will not have a hot dinner."—"Oh! that's nothing, tell me what is to be done, and I will get ready, and go you to chapel." I placed everything ready for him, and when I returned home found all as nice as if I had done it myself. But the enjoyment I had in the conversation and example of this good woman was not terminated, as during the first discharge of the Arsenal, her husband was included in the number, and returned with his wife and family to his native place.

THE PRIEST CONFUTED.

"An Observantine monk, preaching at Baulis, told the people, that it was vain to purchase heaven by their works. A boy was present, exclaimed, 'that's false, for the Bible tells us that Christ purchased heaven by his sufferings and death, and bestows it on us freely by his mercy.' A dispute of considerable length ensued between the boy and the preacher. Provoked at the pertinacity of his juvenile opponent, and at the favourable reception which the audience gave to his sentiments, the monk exclaimed, 'you are a young rascal;' 'you are but just come from your mother, and will you take it upon you to judge of sacred things, which the most learned cannot explain?' 'Did you never read those words, "out of the mouth of babes and sucklings God perfects praise," replied the youth: upon which the preacher quitted the pulpit in wrathful confusion, breathing out threatenings against the poor boy, who was instantly thrown into prison.'"—*M'Crie's Reformation in Italy.*

SUNDAY SCHOOL LIBRARY.

WILLIAM STAVELY, No. 61 North Second street, has just published and for sale, a large assortment of Books, suitable for Sunday School Libraries, among which are the following:—The Life of Christian Biography, 2 vols.—The Pearl, or Religious Principle, illustrated in the Life of Mary Bateman, by Mrs. Sherwood.—Memoir of Martha Laurens Ramsay, by her mother.—Memoir of Martha Laurens, by Mrs. Ramsay.—Memoir of Mrs. Hannah More.—Memoir of Mrs. Susanna Wesley, by Rev. Dr. Clarke.—Memoir of Mrs. Fletcher, by Mrs. Hall.—Memoir of Mrs. Charles Lorraine, or the Young Scholar's Friend.—Memoir of Mrs. Wood.—Bertram, or Religion and the Army.—Elizabeth Pallister, or Display, a Tale.—Memoir of Persons, by Jane Taylor, author of Hymns for Infant Minds.—The Pilgrim of India, by M. Sherwood.—Principles of the Christian Faith, by Rev. Dr. Watts.—Christian Patterns, by Rev. John Venn.—Memoirs of Abigail Waldo.—Memoirs of Rev. John Newton.—Hannah More's Spirit of Prayer.—Anne Boleyn, by author of Dorothy Kent.—Cottage Settlement, &c.—Holy Life, and Triumphant Death, by Rev. Jeremy Taylor.—The Infant's Progress from the Cradle to the Kingdom, a Sequel to the Pilgrim's Progress.—Memoirs of Martha Laurens Ramsay, by her mother.—Memoirs of Mrs. Susanna Wesley, by Rev. Dr. Clarke.—Memoirs of Mrs. Fletcher, by Mrs. Hall.—Memoirs of Mrs. Hannah More.—Memoirs of Persons, by Jane Taylor, author of Hymns for Infant Minds.—The Pilgrim of India, by M. Sherwood.—Principles of the Christian Faith, by Rev. Dr. Watts.—Christian Patterns, by Rev. John Venn.—Memoirs of Abigail Waldo.—Memoirs of Rev. John Newton.—Hannah More's Spirit of Prayer.—Anne Boleyn, by author of Dorothy Kent.—Cottage Settlement, &c.—Holy Life, and Triumphant Death, by Rev. Jeremy Taylor.—The Infant's Progress from the Cradle to the Kingdom, a Sequel to the Pilgrim's Progress.—Memoirs of Martha Laurens Ramsay, by her mother.—Memoirs of Mrs. Susanna Wesley, by Rev. Dr. Clarke.—Memoirs of Mrs. Fletcher, by Mrs. Hall.—Memoirs of Mrs. Hannah More.—Memoirs of Persons, by Jane Taylor, author of Hymns for Infant Minds.—The Pilgrim of India, by M. Sherwood.—Principles of the Christian Faith, by Rev. Dr. Watts.—Christian Patterns, by Rev. John Venn.—Memoirs of Abigail Waldo.—Memoirs of Rev. John Newton.—Hannah More's Spirit of Prayer.—Anne Boleyn, by author of Dorothy Kent.—Cottage Settlement, &c.—Holy Life, and Triumphant Death, by Rev. Jeremy Taylor.—The Infant's Progress from the Cradle to the Kingdom, a Sequel to the Pilgrim's Progress.—The Two Shoemakers, by Hannah More.—Wealthy Farmers, by Do.—Life of Christ, by Douglas.—Life of Truth.—Mrs. Pilkington's Scripture Biography.—Henry Milner, by Mrs. Sherwood, &c.

For sale as above, Memoirs of the Life, Ministry, and Writings of the Rev. Charles Wolfe, A. B. with a Brief Memoir of his Father—By the Rev. John A. Russell, M. A. Chaplain to the Lord-Lieutenant of Ireland.

Also,—A Dictionary of the Proper Names of the Old Testament, with other helps for Teachers and Scholars—By Rev. G. T. Bedell.

Also for sale as above, "ADDRESS to Persons offering of a Sunday School Teacher, or Visiter of the Poor, or Labourers—containing fifty-two subjects, one of which is to be delivered to the Children at the Sunday's Teaching throughout the year."

November 1, 1828.

The SIXTH VOLUME of THE LIFE OF MARY, MRS. SAURIN, is just published and for sale by WILLIAM STAVELY, No. 61 North Second street.

September 13.